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RELIGIOUS PROBLEMS OF TODAY

Woman, the Regenerator of the Race.

J. P. COOKE.

It matters little what our theory of creation may be; we must admit that we are members one of another. All creations are related and connected.

We may begin at matter and rise to man, or we may begin with the central circle or sphere of light as the first cause and the embodiment of substance, force or power and descend from him to the lowest forms of matter or "frozen spirit" and then ascend from them to man—the highest that has come forth from material creation, yet there is interconnection between the first and the last.

We can indeed give various names, calling it evolution, progress, development or transformation; but the change of name does not modify the fact that there is an unbroken chain of cause and effect. The theist and the atheist or material may agree thus far the starting out from opposite positions.

The central sphere is the infinite fountain of the unchanging power—the absolute attraction. Departure from him or the living light, is descent. Every substance that emanates from this sphere descends from its source and in its descent parts with some of its energy and activity.

We may regard the natural sun as a type of the living light. The heat constantly diminishes and the light grows less and the substance less active until they rest on the granite rock. The sun may be likened to the solar plexus of the solar system.

There are most wonderful internal forces in the inner life of man and woman, which if properly developed would make of them most wonderful psychic instruments for the divine life to manifest thru.

May the overruling goodness speed the day when the holy office of maternity may be loved and honored as it deserves; that it may be more reverently pondered on and understood by worshipful companions.

God has entrusted great gifts to motherhood. Let us carefully study them and realize their vast import and their transcendent beauty.

If we classify as females, women and ladies, the distinction of a female is her sex, a mere physiological fact. Next we come to women, and here we rise to a plane above that of sex. Here we reach the world of character, warmth, feeling for truth and rectitude, tenderness towards innocence, pity for suffering, impulse to do something to relieve the miseries of mankind. The sympathy may be vague, still there is, we hope, a feeling running thru the entire nature from top to bottom directing her thoughts, engaging her feelings, conferring a certain moral dignity and even we trust, a spiritual grace. This tender illumination of the spirit may help to fit her for the delicate glories and the immortal honors of noble maternity. Let her emulate "Cornelia and her jewels."

The world of spirit thru its vibrations, touches earth's children as never before. The angels are ever ready and willing to teach and lead the little earth souls in the heavenly pathways of peace, purity, spiritual cleanliness, so that the whole woman may be wholesome and noble in body, mind and spirit.

The female form divine is the finest conceivable environment for the developing organism. The men-

tal status should be perfectly harmonious; the growing embryo should be undisturbed by assaults thruout, so that no interference may arise from influences that would tend to prevent the mentality from a perfectly natural balance of the forces that generate mentality, upon any plane, assisting the expression most perfectly.

Man, by sheer physical strength has been master and tyrant too long. The day of deliverance is, as we hope, at hand.

The practical effect of the old and effete system seems to help to hold the women upon the plane of inferior mental development. It was unjust. When woman's mentality is neglected and wronged the male offspring lose courage and become pusillanimous.

Strong, aggressive intelligence is most important for the good of the race and this can only obtain where womanhood and especially the function of maternity is revered and worshiped—loved, honored and its desires obeyed.

Woman, in the tyranny of the past could not express the reaction of her soul and its indignation thru physical force, for she was the "weaker vessel" but she could and did stamp it upon her offspring, and the result was that humanity was enriched by children that began to reflect the prenatal conditions above the plane of passion and submission.

With these minds these perceptive faculties were sharpened by contact with adversity, they would not patiently endure and so they arose in a noble frenzy and overthrew the old system and instituted the present system of monogamous union of the sexes as the nobler condition whereby the race could have a more perfect mental development.

The brain structure upon which depends the expression of mental and spiritual power can absorb all the vitality the system can generate if the individual will only turn his attention to the cultivation of the mental powers instead of dwelling upon the delights of physical sensation. The mere acme and paragon of animal pleasures is the lure and seduction of hell—the thralldom of the soul.

The absorption of the protoplasmic material by the brain to enable the mental faculties to obtain the growth of new organs of expression, will provide a better channel of relief than the indulgence of physical passion and the results will be satisfactory.

Raising the brain power to a higher standard will enable the male to stamp his offspring with a better grade of power than the purely physical forces, and the protection of the female environment from the influence of disturbing elementary action during the gestative period will enable the offspring to develop a mind and body uniting the good qualities and the impress of both parents in itself, and eliminating the defective in each, for if the female is kept in a tranquil, passive, harmonious and affectionate mental state the formal embryo will follow the law of a perfect spiritual balance of all the elements and forces that enter into its structure, and will become the progenitor of a new mental type that shall reflect in itself the masterly production of organic forces, conserved and carried up to the highest expression of power in form.

This is the pathway by which the race will become spiritualized in the highest sense of the word.

It is here that the world of humanity must lay the foundation of present and future redemption from the power of so-called evil, which is often only good in the making.

The summum bonum of animal pleasure is hell's lure, the bait by which deluded humans are misled to eternal sufferings, or at least to the sufferings of eternity.

They only deceive themselves who fancy they can have both the sensuous intoxications of animal pleasures and the privileges of the heavens of spirituality at their leisure.

God has said, and is always saying: "If they wish to be beastly, let them be beastly still," i. e., continue in the transmigrations of animality for ever and ever. No one is permitted to decline heaven twice. It is a free gift of God's bounty; but is not at your convenience when tired of all else.

The pleasures of mere sensational beastliness are not to be compared with the calm and holy joys of doing good and blessing humanity.

In the old but ever beautiful German legend, Tamhauser, the generous and affectionate youth, charmed by Venus is kept prisoner in a cave full of dangerous fascinations. But his sensitive soul pines in degrading thralldom. He tries in vain to find means of escape. He drops on his knees before the goddess, imploring, but she will not set him free—she gloats over his slavery to evil.

In a moment of inspiration he calls on the divine Mary, the goddess of spiritual and heavenly love and purity; and in an instant the cave with all its evil and sensuous abominations disappears, as a mirage, and he is lifted up and enters upon the redeemed life—the life of purity, liberty, peace and glory. And yet—

"The same love that tempts us into sin if it be true love, will work out its redemption; But he who seeks atonement for the past Must woo the angel Virtue in the future."

At the ceremony of baptism the Hindoo teacher says: "Little babe, thou interest the world while all around thee smile, contrive so to live that thou mayest depart in smiles while all around thee weep!" That this sentiment may be realized, what is the mother's duty?

A child is born: Now take the germ, and make it
A bud of moral beauty. Let the dews
Of Knowledge and the light of Virtue, wake it
In richest fragrance and in purest hues,
For soon the gathering hand of death will break it
From its weak stem of life, and it shall lose
All power to charm; but if that lovely flower
Hath swelled one pleasure, or subdued one pain,
Oh! who shall say that it hath lived in vain?
—(O. B. F.)

TO EMERSON.

(In Memoriam.)

Dry-lighted soul, the ray that shines in thee
Shot without reflex from primeval sun,
We twine the laurel for the victories
Which thou on Thought's broad, bloodless field hath won.

Thou art the mountain where we climb to see
The land our feet have trod this many years;
Thou art the deep and crystal winter sky,
Where noiseless, one by one, bright stars appear.

It may be Bacchus, at thy birth, forgot
That drop from out the purple grape to press
Which is his gift to man, and so thy blood
Doth miss the heat which oft times breeds excess.

But, all more surely do we turn to thee,
When the day's heat and blinding dust are o'er,
And cool our souls in thy refreshing air,
And find the peace which we had lost before.
—From ELLEN HOOPER, (J. P. C.)

A light pocket is a plague, but a light heart and a light love makes amends for much.—If I Were a King.

Wrestling with Evil Spirits

The Rev. Manley of the "Pentacostal" belief (whatever that may be) is holding forth to excited crowds in Indianapolis, Ind., and proving his divine mission by healing the sick, or rather "casting out devils" which make them sick, for he believes that all disease is the work of obsessing spirits—evil, of course. The healing draws the crowd, not his eloquence, which is no more than rant—rant of the lowest style, which would not honor a street fakir.

Is it not strange that all religious bodies since history began to record their doings, prove the truth of their teaching by healing the sick, as by miraculous power?

Where would our Christian Scientist friends be without "divine healing," which sets its seal of sacred truth on the moonshine of their holy book? Nor has Spiritualism escaped this common tendency.

But it is reserved for Rev. Manley to prove the possibility of being born five centuries after his time, and of profiting nothing by the delay. He is violently opposed to the spirit of the age, and Spiritualism is a red rag exciting him to fury. He takes us back to the Dark Ages when all disease was believed to be of evil, obsessing spirits, and the devil muttered thru the mouths of the insane, and because of such obsession the poor lunatic was treated with merciless cruelty and shunned with fear and hatred.

Medical science has proven the fallacy of this belief and the enlightenment of the race has brought humane treatment in place of torture. For any one, professing to be a teacher; to have been ordained by God to preach his truth, at this day to stand before the public and assert that all disease is the work of evil spirits, is a pitiable exhibition of ignorance, and were it not for its effect on people as ignorant, or shall we say "hypnotized," would not merit mention.

It is refreshing to hear Rev. Manley condemn "Christian Science," which claims to heal by direct influence of God, just as he does! In the case of the child he prayed for, is not that the "absent treatment," advocated by these "Scientists," and for advertising which thru the United States mail, one of their leaders has been condemned as a criminal? If one of Rev. Manley's followers should rely on his prayers to cure a child ill with a contagious disease, and the child should die, would not both parent and the reverend gentleman be liable to arrest, just as "Christian Scientists" have repeatedly been arrested? The law does not recognize prayer as a remedial agent.

We have no doubt "Christian Scientists" the world over will be thankful that Rev. Manley declares himself not one of them. We are sure Spiritualists prefer his condemnation to approval. To quote his words:

"It's the devil's own work. Conversations which you supposed were heard by none except yourself and your father, for instance, were heard by an evil spirit. This spirit communicates with the evil spirit in the body of the medium and he repeats it to you. Then you are astonished. Any minister of this city, with the spirit of the Lord in him, can go to one of these seances and cry 'In the name of Christ, stop!' and it will stop."

Years ago this "Satanic" theory was repeatedly brought forward to explain the phenomena of Spiritualism, but it was never seriously taken, for the belief in a personal devil or devils, had perished, except in the minds of the ignorant. Men like

Henry Ward Beecher could retain good, orthodox standing, and laugh at the belief which once was a fundamental part of the creed. It is a precept, almost axiomatic, that a tree is known by its fruit.

There are in round numbers three millions of Spiritualists in the United States. There are five journals published here, three in England, twenty-five in France, two in Germany, three in Holland, two in Australia, four in Italy, and several in South America devoted to the promulgation of the philosophy and religion of Spiritualism. The National Spiritual Association, formed of delegates from State and local societies, has formulated a "Statement of Principles," on which all Spiritualists agree. There are more than one thousand volumes in the library of Spiritualism. I challenge Rev. Manley to find in all these sources a single sentence which does not advocate the highest and purest morality and make for righteousness.

If Spiritualism is of evil source it would not be possible for it not to appear in the lives of its believers. Does it thus appear? I have collected the reports of nearly all the penitentiaries of the United States and Canada, for the purpose of determining this matter, and find that in all that vast army of criminals therein confined not a single one set down as a Spiritualist. If this is the work of the "Prince of Evil" he must be weary of his old ways and thoroughly converted.

There are many seances given in Indianapolis. Will not Mr. Manley attend one and test his boasting assertion. Until he does this and is successful in "laying the Evil One," in behalf of the Spiritualists of the city, I ask him what religion he professes, that urges him to slander people who are at least his equals and whose belief is as sacred to them as his professions are to him? A Christian has Christ. A true Christian is never a bigot.

HUDSON TUTTLE,
Editor-at-Large, National Spiritual Association.

Man to Inhabit Other Worlds.

The Rev. Dr. W. H. Moore, dean of the Bible College of Missouri, at Columbia, has issued a book entitled "Man Preparing for Other Worlds," in which he expresses the opinion that man will some time inhabit the other planets. Dr. Moore expects him to progress thru an evolution which will raise him as much above the inhabitants of this mundane sphere spiritually as he is now intellectually above his simian ancestor. "My opinion is," to quote Dr. Moore's own language, "that man will after death, emigrate from this earth to occupy these stellar worlds. I also believe that in these new abodes man will continue to grow thru ceaseless ages of the future and that the infinitude of worlds is necessary to satisfy the conditions of this growth. Doubtless we shall carry with us from this world many of the memories and habits, and even the vocations, with which we have been familiar and which have helped to form our characters while passing thru the discipline of the present life."—Kansas City Journal.

"All is vanity! We struggle for years to accumulate wealth and win the applause of the world, and the echo of that applause comes back to us in the end—'Greedy man! greedy, greedy skinflint!'"

"Is there no good place in the future for good animals, since there is a bad place for bad men?"

We have "a card up our sleeve!" Watch for it!



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THE YELLOW PERIL.

Ever since the possibility of war between Japan and Russia was changed into probability, there has been considerable said about the "yellow peril." So far as we have seen, it has merged itself into a question, principally, of religion.

We see no reason why Japan, with her rapid advance in civilization, should become a menace to the people of the world. In fact, if she is to be compared with Russia, she shows far more civilization, in spite of her religion, than does her opponent.

The Japanese never opened their doors to the world until a little over fifty years ago. Up to that time she had been a closed door to the rest of the world and all that was known was that it was a "pagan country that ought to be Christianized." Soon after the advent of our ships on that shore, the Emperor of Japan awoke suddenly to the idea that his country was lacking in greatness and at once took steps to remedy the error the Empire. He selected some of the smartest, most promising young men and sent them to this country on tours of inspection. Soon they were placed in our schools and colleges and the success of their present arms is more than half due to the training some of their young men have received in this country.

Their religion is principally Shintoism. Primitive Shintoism was a very crude form of religion, consisting in a belief in the divine origin of the Mikado—that he was a direct descendant of the Sun-goddess, and the criterion of what was right and wrong. This prevailed until about 552 A. D., when Buddhism was introduced and for a time almost entirely supplanted the primitive religion of the nation. The present religion is a revised form of Shintoism combining the moral ethics of Buddhism to a certain extent, yet holding to many of the tenets of the old Shintoism.

They believe in a past life, somewhat on the line of the re-incarnationists, and live in fear of, and reverence for the spirits of the dead. They have a code of ethics in the present system, altho the old one had no code of moral ethics, the Mikado being the embodiment of the Sun-goddess, and therefore promulgating a line of ethics appropriate to the needs of the people. At present, however, they have a code of moral and religious ethics which is part way between the oldest and the newest ideas of the religions of the world. In 1878 the Department of Religion promulgated three primary principles, viz.:

Thou shalt honor the gods and love thy country.

Thou shalt clearly understand the principles of heaven and the duty of man.

Thou shalt reverence the Emperor as thy sovereign, and obey the will of his court.

This makes it a line of hero worship, but that is one of the bases of all religions. They promulgate few doctrines of a creator, and a future state of rewards and punishments, taking their religion from a basis of the present—doing today that tomorrow may be better—in fact, making a heaven on earth. They are probably the most contented class of people who live under one government, as they have made things conform to the conditions by which they are surrounded.

They are not bloodthirsty like the Russians, have not the severe penal settlements, with the knout and other modes of torture wielded by unscrupulous overseers, and have maintained a population on a small island that could not be maintained in even this country. To do so, they have dwarfed many of our common trees, and animals, so that they grow fruit upon trees no larger than our house plants.

It looks to us as tho we could learn many a lesson from our Japanese brothers and sisters if we would but take the pains to try. When fifteen acres of land will keep two or three horses and thirty cows, it is time for some one to take a lesson from it.

Russia, on the contrary, sends us some of the most undesirable of our immigrants. It is true they are of a "Christian" sect, but that matters little if they do not have the spirit of the religion. They are large, and in many cases ungainly, slow of comprehension, hard to learn, and depend mostly on the power of might to overcome their enemies—not strategy, which the Japanese are adepts in.

The Greek church is little different from Roman Catholicism, the principal difference being the Czar is the head, instead of the Pope, and they conform to many of the customs of the Catholic church, in the same manner, that forms are practiced in the Church of England, of which the King is the head.

We understand that Japan now has a committee in this country investigating the Christian religion and its aspects, to see if it is desirable to introduce it into Japan as an endorsed religion. That shows a spirit of liberality not equaled in any nation on earth. Suppose a bill was introduced into Congress providing for a commission to investigate any system of religion with a view of endorsing it for the people, what a mess there would be! Yet Japan, seeing that this country is prosperous, has sufficient civilization to make an investigation to see if the religion of the country has anything to do with it.

Japan invites our learning, newspapers, magazines, etc. Russia forbids any kind of a package, newspapers, merchandise, magazines, or anything except letters to come into her territory thru the mails, and your letters are not safe from the prying eyes and meddling fingers of a set of pseudo officials. News was not allowed to be sent out, no cipher messages, only by representatives of other governments, and then in many cases they were delayed several days, until recently Melville E. Stone of Minnesota, manager of the Associated Press, got a portion of this censorship removed.

Russia has rapidly spread over the northern part of Europe and Asia. To do this she has paid little or no attention to the rights of the people and has not even had an excuse for her actions in the cases of several of them. Her actions in Manchuria have been one continuous breaking of agreements. She has utterly failed to keep faith with any of the nations to the compact, but was a menace only to Japan. She had no idea of getting out of Manchuria—has not now unless Japan forces her.

It looks to us as tho the "Yellow Peril" was only a plea for religious belief, regardless of the attendant facts. Let us be citizens of the nation first—religionists afterwards.

KELLAR AT CASSADAGA.

In a recent number of THE SUNFLOWER we published a communication from Hudson Tuttle being a quotation from "Seen and Heard," in which the editor of that magazine stated that Kellar had been at Cassadaga and given a seance on the grounds, in which he so completely outmediumed the mediums that they were "not in it." At least this was the substance of it.

No such event having taken place on these grounds, we replied, adding our words to Bro. Tuttle's and stated we would

look the matter up. We did so, and have a letter from Harry Kellar in which he states he did not represent that he ever gave a seance on these grounds.

He gives illusions; but to a question asked, "Can you produce the phenomena presented by the mediums, going into anyone's house, without paraphernalia, as the mediums do," he made no reply. He did say that he made it a rule never to ridicule anyone's religious convictions, but much that he had seen in the way of alleged Spiritualistic manifestations was very poor legerdemain, "bunglingly done."

A letter addressed to the editor of "Seen and Heard" did not return and did not receive the courtesy of a reply. Probably the editor does not wish to pursue the matter any further.

We would like to see Harry Kellar at this place. Genuine mediums have no fear of him, while it would be beneficial to the people to have him attend the seances of others. We are of the opinion that the majority of the mediums who come to Lily Dale year after year would welcome him to their seances. They would have no cause to be afraid of him.

We also believe he would enjoy a visit to Lily Dale. We believe he is honest and would tell things as he found them. As he admitted that in his Eastern travels he saw what he could not understand there is every evidence to believe he would do likewise.

Kellar's business is to deceive the senses by his skill. He wants you to watch him. The more acute his audience is, the more intent is his purpose, the greater his enjoyment to deceive their skilled senses; but to deceive merely for deception's sake is out of his line. The error is with "Seen and Heard," not with Kellar.

TO PSYCHIC EDUCATOR SUBSCRIBERS.

When Moses Hull decided to discontinue publishing The Psychic Educator, he arranged with us to send THE SUNFLOWER to his subscribers for the unexpired time. These subscriptions have now expired and we are sending notice to that effect.

We trust that all have been satisfied with the substitution—not that we think one paper can take the place of another, but that they have received their money's worth.

Mr. Hull will continue his Psychic Educator department in THE SUNFLOWER, and in that way we will publish much that would have appeared in his magazine had he continued its publication. Possibly later he may find the way open to again publish it, and we will be among the first to welcome it. In the meantime we invite his friends to receive his regular contributions thru this paper.

"A CARD UP OUR SLEEVE."

In the days when the "Great Plains" were being reclaimed, it was customary to make the above reference when a man or company had a great scheme on. We "have a card up our sleeve." When we play it, which will be about May 1st, we will give our patrons a genuine surprise.

Watch this paper for "the card up our sleeve."

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To Be Born With.

Oh this world is a wonderful place
Where various seasons must pass;
Sometimes, as they go,
It is covered with snow;
Sometimes it is covered with grass.

But, whether 'mid bluster and blast
We yearn for the summer birds call,
Or in midsummer heat
We are sighing for sleet,
It's a pretty good world after all.
—Washington Star.

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LILY DALE NOTES.

The City of Light Assembly opens Friday, July 15th and closes Sunday, September 4, 1904.

Two things herald the approach of early spring at Lily Dale—the return of the robins and the return of the people. Altho snow falls regularly and fires are as necessary now as in the middle of the winter, the robins are plentiful and the summer residents are coming to open their cottages and make arrangements for the coming season. This morning, Saturday April 16th, we awoke and found the ground covered with snow to a depth of about four inches, but the smell of paint and varnish is as pronounced in the cottages as ever.

The business office of THE SUNFLOWER will hardly be recognized by the summer visitors. It has been overhauled, painted, papered and its arrangements entirely changed about.

Mrs. Maggie Turner has gone to Cambridge Springs.

Mr. and Mrs. Jackson spent Monday in Jamestown on Business.

Mrs. Briddell of Warren, Penn., spent Monday, the 18th, at the Dale.

Madam Vignier has gone to New York City for a week before settling down at Lily Dale.

The dance at Library Hall Saturday evening given by Mr. and Mrs. Harry Champlin, was a very enjoyable occasion.

Mrs. Purple arrived for the season the 18th. She was accompanied by her daughter, Mrs. Bartlett, who will assist her to settle her house.

Dr. and Mrs. Hyde have returned. They spent a pleasant winter at Jacksonville, Fla., stopping at Washington and Philadelphia en route.

The goods for the Lily Dale Park store are beginning to arrive and the store building is inclosed. Frank Fuller has a complete stock of goods such as is used by the campers, including paints, oils and varnishes for rejuvenating the old furniture and freshening up our cottages. Dayton and Hall will open their store and restaurant early, while dame rumor hath it that there is to be still another store in the near future.

Jacob Wright and wife and Mrs. Bigden have arrived and are occupying their cottage on Library street. Mrs. Wright has been in poor health all winter and it is hoped the pure air and out door life of the Assembly Grounds will be beneficial to her.

Mr. and Mrs. Elias Richards are also here and are occupying their cottage on Second street.

Madam Vignier, who has spent the winter in Pittsburg and Florida has arrived for the summer.

Nellie Davis is spending a couple of weeks visiting her mother.

Mr. and Mrs. Lynn Nutting and son are spending some time with Mrs. N. L. Nutting.

N. C. Lutgen is building an addition to the Hunt cottage on Library street.

Mrs. Emma Forbes, who has been at the Leolyn for several years past has come for the season.

Mrs. Baillet has been spending a few days on the grounds.

William Steck has been staying at Cassadaga for a few days and is now looking over his mother's cottage on Third street.

Thos. J. Skidmore Stricken.

This morning everybody was surprised to learn that Mr. T. J. Skidmore had suffered a partial stroke of paralysis Sunday evening about 7:30 o'clock and was lying in a critical condition at his home. He had been in his usual good health during the day, ate a hearty supper and stepped out on the porch for a moment after supper. When he came in he went to his accustomed seat at his desk and soon after his head drooped and it was plain something was wrong with him. The members of the family, and Mrs. Dederick, who chanced to be in, assisted him to a couch and soon he became helpless.

At the present writing (Monday afternoon, April 18th,) he is resting easily, but his entire left side is paralyzed and he is unable to articulate plainly although he can speak a little. As his age is 78, it is feared the results will be serious.

A full purse may displace an empty head.

Buffalo Notes

N. H. EDDY, Correspondent.

Sunday Morning, April 10th, regular services at the First Spiritual Society Mrs. Ripley was the speaker and under influence of her guide she gave a very excellent discourse on the subject, "The Philosophy of Spiritualism." The lecture was listened to with much interest. Descriptive and test readings were given after the lecture, the most of which were acknowledged as correct. H. W. Richardson, president of the New York State Association, was present and made a few remarks.

Sunday evening, April 10th, at the First Spiritual Temple, the guides of Mrs. Ripley lectured on the subject, "What are the aims and objects of Spiritualism." The subject was discussed upon with much ability and in a very satisfactory manner. It was both interesting and instructive. The lecture was followed with tests and descriptive readings all of which gave satisfaction.

The many friends and acquaintances of Miss Alice Coates will note the change of her address from 1175 Main street to 50 Allen street, after after May 1st.

The evening of April 12th, 1904, will long be remembered by the many friends of Mr. and Mrs. Washington R. Gilbert, 31 Gull street, Buffalo, N. Y., it being the 46th birthday anniversary of Mr. Gilbert. Mrs. Gilbert planned a surprise for her kind and genial husband by quietly inviting a large number of friends to assemble at her home and help celebrate the occasion. Mr. and Mrs. Gilbert are members of Harmony Circle Society.

Mr. Charles Hulbert, president of the society, was the speaker and inspiring force in helping Mrs. Gilbert to carry out the program of the evening, and much credit is due him and his guides for the very beautiful thoughts and feelings expressed in paying honor and great tribute to Mr. Gilbert in behalf of the loving wife, members and friends of Harmony Circle. Each one present gave Mr. Gilbert a hearty hand-shake and a wish for his future good and prosperity. I would add right here that a surprise and token of respect was also in behalf of Harmony Circle, tendered to Mrs. Muntz and her son, she being presented with a silver set and the son with a suitable remembrance in appreciation of the efficient efforts manifested in the society—for they with the husband and father are soon to make their home in California. They will be missed by their many friends in Buffalo.

The evening was spent in social games and pleasant converse. A nice little souvenir of the occasion was presented to each one present. An ample supply of refreshments were served.

Dr. F. O. Matthews' meetings at the Allen-street Church each Sunday evening are crowded with anxious searchers after the truths of Spiritualism as voiced thru the inspiration of the Doctor, and also to hear the descriptive and test readings that are given thru his mediumship.

POSITIVE EVIDENCE.

Continuity of Life Demonstrated at a Seance in Buffalo—Our Regular Correspondent writes Concerning the Matter.

Does continuity of life and intelligence exist beyond that which is manifested in and thru the physical organism? I claim, without a shadow of doubt that it does. I will give one illustration. On Thursday evening, April 7th, positive evidence was most forcefully manifested and witnessed by fourteen members of the P. R. C. Club at their club room 398 Jersey street. The arrangements were as follows:

A plain black curtain was placed across the corner of a room; a small table was placed inside the cabinet; there were placed on the table two little bells, a tambourine, a telegraph instrument with two little batteries, also pencils and a pad of paper. That was all that the cabinet contained. Mrs. M. Klipfel and Mrs. L. Barr took seats in front of the cabinet with their backs to the same while the other members formed a semi-circle facing the cabinet, and all joining hands. One gas jet was allowed to burn, so that light was sufficient for all to see distinctly.

All joined in singing a familiar piece and in about three minutes the bells in the cabinet began ringing and kept time with the singing. There was an aperture in the curtain

above the heads of the mediums, and the tambourine was shaken and thumped vigorously at various times and also raised to the opening over the mediums' heads so that all could see it. The telegraph instrument was also operated on by the unseen hands. The click of the machine was natural like that which one hears at any telegraph office. Questions were asked by those in the circle and answered by loud raps on the table in the cabinet, showing an intelligent understanding of questions asked and matters considered.

During the seance there were very intelligent forces using the pencils and paper that had been placed upon the table in the cabinet, each written message being handed out thru the aperture before mentioned, and each was written in different hand with directions designating who the message was for and the name of the spirit intelligence that was manifesting.

There were eighteen messages written, some in the circle receiving two, and others who did not get any. Your correspondent got two, one from my daughter in spirit, signed by her, and the first line in the message were in the words that my daughter spoke to me just before she passed into the realms of spirit. Other members got ample proofs of their friends' continued existence. Now, will skeptics answer, what is all this but positive evidence of a continued life beyond the physical expression?

These facts of super-mundane intelligence were demonstrated before fourteen intelligent witnesses. I say let the light and truth of spirit visitations and the reality of the continuity of life be made known to humanity that the old-time shackles of creedal belief may be broken asunder, freeing all from the dogmas of superstition. Positive evidence helps to do it.

N. H. EDDY.

FAITH.

Faith in one sense of the word means a thankfulness received by intuition of the knowledge received by divine things given and received. Perhaps many do not see it in this light, but it remains a fact nevertheless.

To give that out by a divinity within us whereby we neither see or know is a divine faith, but faith alone without good works cannot save us but work of a nature that elevates the soul can and will save us in a way we little dream of on this mundane sphere.

Call it what way it is a divine calling to do all we can for those less afflicted than ourselves and is certain to bring its own reward; but divine healing is given to but a few, so put on an armor of love wisdom and truth and all other things that is truth will follow for by faith alone we cannot save but by good deeds and words of kindness to cheer the lonely wayfarer on his pilgrimage on earth.

So turn not away from any, but lend a helping hand to all and indeed your work shall be blest. It is not enough to do unto others as we would be done by but we must suffer in silence and carry our burden in silence to obtain that peace that passeth all understanding? for do we not know that by patience in well doing can we obtain that what we are seeking for, are we not building for a future so by honest endeavor and pure and divine thoughts come all that is worth possessing.

In another way we may gain a perpetual blessing, by forgiving as we wish to be forgiven, a large heart in a noble breast can and does many things to free its own soul in eternity and by so doing brings its own into itself.

Be cheerful and glad to do all things that come to you to do for many things come that we turn away that would have proved blessings if we had received them as they were sent but alas; we never knew the brass from the gold, so be wise in your choosing see the best will come to you.

MRS. I. T. MORRIS.

"Too many men have their price. Treason to humanity is so common that traitors can be bought much cheaper than a spavined mule."

"Competition is always a struggle amongst men for prestige, and the shrewdest schemer is bound to win."

OBITUARY.

MRS. FANNING.

Passed to a higher life from her home in Clarkfield, Ohio, Mrs. Fanning at the age of 76 years, April 2nd. She was a Spiritualist of the royal order, and had the full sympathy of her family in her belief. The funeral was on the 2nd and loyally attended. Huttitt officiated.

"The better we love humanity the more we despise the oppressors of men."

"We love men for the good of men; we love God for our own private good."

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Mrs. Dr. Dobson-Barker, 230 N. 6 St. San Jose, Cal.

TESTIMONIALS.

MRS. DR. DOBSON-BARKER, SAN JOSE, CAL.

DEAR MADAM:

Your medicine is doing me more good than all the doctors' medicine I have taken the last six years. My right arm has been so bad I had no rest for five years. The doctors here said it was rheumatism; but two years ago a doctor in Bay City said it was the nerves. My right leg took to swelling until it was very large. The doctors said they could not do anything for it; but thanks to your treatment, the swelling has all gone from the leg and my arm is better. Yours Truly, MRS. JAS. G. WHEELER, Standish, Mich.

MRS. DR. DOBSON-BARKER, SAN JOSE, CAL.

DEAR MADAM:

I feel that I need another month's treatment of your wonderful remedy. Your medicine has done me more good than all the doctors for the past five years. Awaiting your favor, I am, Yours Truly, MARY L. PAYNE, McComb, Miss.

A GENEROUS OFFER AND A CALL TO SPIRITUALISTS

TO THE SPIRITUALISTS AT LARGE.

A Generous Offer has been made by a prominent Spiritualist to give One Thousand Dollars to the Mediums' Relief Fund of the N. S. A. for the Benefit of Aged and Needy Mediums, provided the Spiritualists at large will contribute another thousand dollars to the same relief fund, by the first of June. The N. S. A. is now paying out a large sum monthly in pensions to worthy mediums; the calls for aid increase and the fund is constantly being depleted. Let every generous soul, who has not already done all it could for this object, kindly send contributions, large or small to the following address; each will be acknowledged with thanks.

MARY T. LONGLEY, N. S. A. Secretary, 600 Penn Ave. S. E., Washington D. C.

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The following valuable books are on sale at the N. S. A. Office. These books have been contributed by the authors to the National Association to aid it in its good work, with permission to sell them at the reduced prices quoted. Each book has peculiar merits of its own, and all should be in every home.

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"rain of quails;" how many hundred thousand animals Noah had with him in the Ark; how many animals Adam had to name each second, etc. Robert G. Ingersoll, in a personal letter, which is still in the possession of the author, said, "It is the best I ever read." Cloth, 50 cents.

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This book quotes the Commandment, then the places where the same power that gave the Commandment gave others directly to the contrary, giving chapter and verse. "Thou shalt not kill." "Now therefore, put every man his sword by his side, and go in and out from gate to gate; kill every man his friend, every man his neighbor, every man his companion." "Cursed is he that keepeth back his sword from blood."

The two forms are placed side by side for easy comparison, examined, and critically analyzed. All that are good are older than the Bible; the new are worthless. Don't miss reading it. Paper, 25 cents.

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This book is, regardless of price, the most complete work on the subject ever published. It considers the matter in a plain, practical manner and explains the different phases and the conditions necessary for their development. Teaches how to secure the best possible development and how to avoid the errors so many fall into when they do not understand how to proceed. It contains a plain, practical chapter on obsession, and a treatise on the law of influence as demonstrated in mesmerism and hypnotism. Every question you can ask about mediumship is answered so that anyone can understand it. EIGHTH THOUSAND now on sale. Paper, 25 cents, 5 for \$1.00; Cloth, 50 cents.

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METAPHYSICAL.

Conducted by EVIE P. BACH.

DON'T LOOK FOR THE FLAWS.

Don't look for flaws as you go thru life.
And even when you find them
It is wise and kind.
To be somewhat blind,
And look for the virtue behind them;
The current of life runs every way
To the bosom of God's great ocean;
Don't set your force
'Gainst the river's course
And think to alter its motion.
Don't waste a curse
On the universe;
Remember it lived before you:
Don't butt at the storm
With your puny form,
But bend, let it fly o'er you.
—Ella Wheeler Wilcox.

ACHIEVEMENT.

ELLA WHEELER WILCOX.

Trust in thine own untired capacity.
As thou wouldst trust in God Him-
self. Thy soul
Is but an emanation from the whole.
Thou dost not dream what forces lie in
thee,
Vast and unfathomed as the grandest
sea.
Thy silent mind o'er diamond caves
may roll,
Go seek them—but let pilot will con-
trol
Those passions which thy favoring winds
can be.
No man shall place a limit in thy
strength;
Such triumphs as no mortal ever gained
May yet be thine if thou wilt but be-
lieve
In thy Creator and thyself. At length
Some feet will tread all heights now
unattained—
Why not thine own? Press on; achieve!
achieve!

SEEK YOUR OWN APPROBATION.

BY WILLIAM E. TOWNE.

"Blessed are ye when men shall
revile you and persecute you and
say all manner of evil against
you falsely."—Jesus.

Your own soul's approval is
worth far more than the plaudits
of the crowd. Seek the advice
and guidance of your Real Self,
regardless of what others may say
or think of you. Until you can
do this you are not on the great
Path that leads to oneness with
Principle. He is strong who follows
the voice of his soul tho all the
world condemns and criticizes his
actions. Make Truth supreme in
thy heart.

The mortal self craves the appro-
bation of the multitude. The
Real Self seeks none of the world's
applause. It goes on its own
course, serene, unruffled, unswayed
either by the praise or blame of
others.

Listen to the words of the great
Emerson: "I shun father and
mother and wife and brother when
my genius calls me." And again:
"Blame is safer than praise. I
hate to be defended in a newspaper.
As long as all that is said is said
against me, I feel a certain assur-
ance of success. But as soon as
honeyed words of praise are spoken
for me I feel as one that lies un-
protected before his enemies."

Be sure that your own soul ap-
proves of what you do, then go
straight forward on your course.
Trust All to the guidance of his
Real Self. Make this Self the
supreme factor in your life. Thus
shall you find yourself at one with
God and in harmonious relations
with all the universe. The mortal
self, the human will the desire for
approbation from without, the
greed for material wealth and
power and worldly wisdom, all will
have been completely washed away
from you by the consciousness of
the presence of the Universal One
as the life of your life.—Nautilus.

VIBRATION.

There is but one Law, the occult
Law of Love, this includes and
is the basis of all that is, it is all-
powerful and ever present in all
things, as it holds together the un-
manifest and the manifest—which
are in reality one Spirit—is perfect
in its action at all times and in
all places because It is God.

The Universe, everything visible
and invisible, is necessarily gov-
erned by Law and that Law must
be perfect in its operation to
produce the unity and harmony
we find in all God's creative Uni-
versal plan.

There is another Law springing
from the Law of Love, when the

unmanifest becomes manifest, or
motion or existence begins, the
Law of Vibration.

Every form absolutely all form,
is composed of vibrating atoms,
represents a rate of vibrations and
impulsion from the within, out
into expulsion or manifestation.

Inanimate things or such things
as one has been accustomed to
call lifeless, do not of themselves
change their rate of vibration; it
is only changed by being acted
upon; while all animate life as an-
imals and, man do change their
rate of vibration, and animal thru
its so-called instinct and man his
thought power.

How? do you ask.
A dog that has been worried
until it is ready to bite is vibrating
on a much lower plane than when
he is delighted to see his master,
for then every atom of which that
dog's body is composed is vi-
brating on a much higher plane,
in a higher key, than when he was
cross from being abused.

If the animal with its limited
degree of intelligence can so change
its rates of vibrations to what
heights cannot, ought not, man,
attain with his wonderfully en-
dowed body with all its parts and
faculties?

Man has the power to think,
and can be a tremendous power
for good to himself and to his fel-
low beings when he will control
and use in the proper way the
the only creative power there is,
thought.

Still one sees man, the most
highly endowed of all God's crea-
tions vibrating on a very low
plane, thru the misuse of his
thought forces. Is it not appalling
when one knows and understands
that it need not be, that it was
not so intended?

O man! the most beautiful pro-
jection of spirit, learn now how
to rightly use your God-given
power to think, for only thus can
you change your vibratory key from
inharmonious into harmony; only thus
can you ever realize your Oneness
with the Father-Mother.

Fallen indeed art thou from the
heights on which the Creator placed
thee. Who but thyself turned
thee from the "Garden of Eden,"
and who but thy Self—Spirit—can
guide thee back again?

It is thru vibration that all things
are made manifest, so the purer
the thoughts the higher the point
of projection, the more far-reach-
ing and powerful.

Every thought, be it good or bad,
produces a vibratory current and
nothing can stop it—think what
this means the power of which
is determined by the intensity of
the thought sent out; negative or
bad thoughts are destructive, posi-
tive, affirmative thoughts are con-
structive; they build for Eternity
not for time.

When one sends a thought from
the divine Love centre, from the
heart, with all the force one can
command, it is infinitely better
and more life-giving than hasty,
or unkind thoughts, and one vi-
brates much higher after a thought
or act which in all its winsome
beauty from the higher self, than
when the lower self acts.

It is a wonderful thing to see
and understand the workings of
the Law. One sees and feels in
some way every day the destruc-
tion of materiality and the progress
of the spiritual wave that is flowing
over us, purifying and uplifting
the human race.

There are many trials to be
overcome, many battles to be
fought between the lower and the
higher, but God reigns and the Di-
vine Christ radiates Love to all
from His Celestial home, the ra-
diant White City which enspheres
this planet, an Aurora of Living
Light.

It is a marvelous thing to receive
with knowledge and understanding
the magical vibrations of another's
helpful thought and to feel every
atom of the so-called physical
body respond to the call from the
higher self. Spirit of another, un-
til the vibration of every atom
is raised to a higher key, or from
inharmonious to harmony, and the
temple, not made by hands but

with thoughts, is all aglow with
the renewing life current thus re-
ceived.

Thus it is that the unmanifest
ever becomes manifest, and the
unseen soul of one makes itself
felt thru the creative thought, and
the vibratory law by the Soul of
one. All is One that Is, God.

All knowledge is ours when we
key our vibration to the plane
where it is; when there is a perfect
balance, or union of the masculine
and feminine, there is conception,
then follow demonstration, mani-
festation.

"As a man thinketh, so is he."—
IDA A. KEELER in Magazine of
Mysteries.

THE SONG OF LIFE.

BY WM. E. TOWNE.

Let me go where'er I will,
I hear a sky-born music still;
It sounds from all things old,
It sounds from all things young,
From all that's fair, from all that's foul,
Peals out a cheerful song.
It is not only in the rose,
It is not only in the bird,
Not only where the rainbow glows,
Nor in the song of woman heard,
But in the darkest, meanest things,
There always, always something sings.
'Tis not in the high stars alone,
Nor in the cups of budding flowers,
Nor in the redbreast's mellow tone,
Nor in the bow that smiles in showers,
But in the mud and scum of things
There always, always something sings.
—Emerson.

"Look for it, and listen to it, first in
your own heart. * * * There is a
natural melody, an obscure fount, in
every human heart. * * * At the very
base of your nature you will find faith,
hope and love."—Light on the Path.

Back of all seeming inharmonious
dwells the grand Principle of har-
mony. This Principle dwells at the
very center of being. It exists in
the soul of the most depraved as
well as in the soul of the saint.
Sometime and somehow all souls
will come into perfect relations with
this Divine Principle, and become
conscious of the great "Song of Life"
which is ever trying to sing itself
at the center of being.

The saint is simply a little further
along on the Path than the sinner.
That is the only difference between
them. Both have a common origin
and a common destiny. The good
man has, thru long experience, ex-
tending no doubt thru numberless
earth lives, learned the folly of evil
and caught more or less perfect
glimpses of the Principle of Being.
The sinner is still hypnotized by the
senses. He is held in thrall to them
in order that he may learn that they
are only an illusion, that they are
simply a reflection, an instrument
in the hands of Divine Intelligence.

When thru experiences the soul
becomes satisfied of this truth, it is
ready to listen to the "Song of Life"
which is ever waiting to give peace
to those who will seek it.

As long as one lives on the sense
plane he sees only darkness and in-
harmonious on all sides. He only
realizes peace by fits and starts.
He is constantly seeking and never
satisfied. In his consciousness the
"Song of Life" is stilled. He does
not listen for it. The Great Song
can only be heard in the silence.

He who lives on the sense plane
seeks for satisfaction in the noise,
in that which is without himself.
The Song is always within. With-
out there is inharmonious always. By
straining after that which is without
you get further and further away
from the Real Self and the peace
and joy within.

The Great Song can only be heard
when you are satisfied with your
experiences on the outer plane,
when you are willing to let go the
personal self and listen in the silence
to that which is within. "Ask and
ye shall receive! knock and it shall
be opened unto you."

The person who lives on the in-
tellectual plane can never hear the
Song of Life in its fullness. He is
too proud in his conceit to listen for
it. He stifles the voice of intuition,
which would save him from suffer-
ing and inharmonious. To the wor-
shiper of intellect, earth is a hell
because he has no knowledge of the
inner harmony. He attracts to him-
self conditions which will, sooner or
later, compel him to let go of his
pride and intellectual conceit. This
is absolutely necessary to his salva-
tion. Without this letting go of the
intellect there would be self-annihila-
tion.

The Song of Life can only sing
itself in you when you are in har-
monious relations with the Whole.
So long as you are on the intel-
lectual plane you are bound by
selfishness. You seek to raise your-
self at the expense of others,

because you do not yet realize the
oneness of Life.

The Great Sun is for All. It can-
not be heard until your crust of
selfishness and pride is broken and
you are ready to give up the per-
sonal self for the large conscious-
ness.—Nautilus.

DEWDROPS.

Egotism is love at first sight for
self always.

Truth makes us bold—a clear con-
science independent.

When we concede one to each oth-
er his right, all will be right.

To get something out of a head
we must first get something into it.

By perfecting self we appreciate
perfection in others, as we can pity
the short-comings of others as we
see our own.

The past is only so far valuable to
us as it is related to, or influences
the present. In other respects let
the dead (past) bury its dead (past.)

Conceit and jealousy are the fun-
damentals out of which arise all the
troubles bearing upon that portion
of humanity which calls itself civil-
ized.

ARTHUR F. MILTON.

Mediums as Abused Sensitives.

What is the meaning of the word
medium?

Webster says, an instrument,
therefore a spiritual medium is a
sensitive instrument that is used
by the spirit world to give messages
to those they leave behind.

There are many different phases
of mediumship. Some will shake
their heads until their hair falls
down their backs and begin and
tell you many things that you can-
not understand at all—this they call
giving you a reading. Why does
not some one come and give an
intelligent message that you are
hungry to hear from? You ap-
proach the medium with doubt and
unbelief and if the medium does
not give you the very color of the
eyes and how many ruffles they
wore when in this life then you re-
fuse to accept any thing. What
have you done? you have brought
a lying element around you. What
can you expect? not truth.

But is the medium under control?
We cannot see any thing to prove
to us that there is any controlling
power.

If it chances that it is an orthodox
person that has asked for a reading
they are much more generous than
a Spiritualist with the mediums.

There are phases of materia-
lization, slate writing, photography,
art, in various forms, and trumpet
messages.

When a materializing medium
holds a seance for the benefit of
humanity, the Spiritualists are the
one that cry fraud, and unless he is
tied and nailed down and sat upon
then they are frauds, also the people
that open their houses in good
faith are insulted by being accused
of aiding and abetting in a fraud,
or by being called, in a mild way, a
fool by the friends saying "oh you
were deceived."

A medium goes upon the rostrum
to deliver a lecture. He or she claims
they are controlled by Talmage.
We might cry fraud for we cannot
see the spirit of the noted gentleman
or recognize any thing that is said
as sounding like him. Shall we cry
fraud?

When did crucifying cease. Not
when Jesus was nailed to the cross,
for mediums have been crucified
ever since and will continue to be
until we root out and tear up all the
old orthodox ideas, until we are
willing to accept things that are
given, and not tax the sensitive
until the last drop of blood is
seemingly drained from the very
heart of the instrument. But when
that time comes, transitive will be
unnecessary for heaven will be here.

When each one tries to be
honest ourselves then we will look
less for frauds, and more harmonious
condition will prevail.

MRS. ADDIE COOPER.

There is no such consolation to a
born coward as a logical reason for
not doing what he is afraid to do.—
Marietta. A maid of Venice.

WE HAVE "A CARD UP
OUR SLEEVE!" WATCH FOR
IT.

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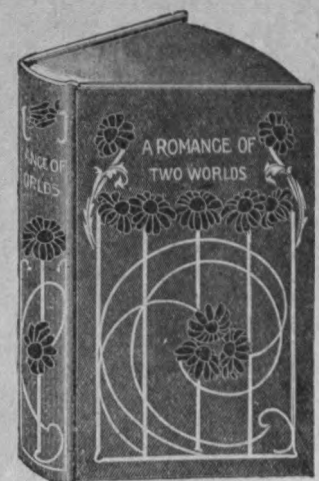
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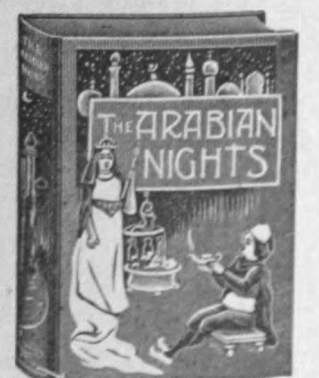
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A HEAVENLY REFLECTOR.

Written For The Sunflower by Mrs. J. L. Lewis.

Continued from last number.

One day I spoke to her about the matter and she said, "Did not Christ say 'Render not evil for evil, but overcome evil with good?'"

Yes, but I do not see that it has anything to do with the management of little children, I said.

"Anything to do with it, why it has everything to do with it," she said looking at me in surprise. When a child is naughty and you whip it you have rendered evil for evil, and have strengthened the evil in the child by so doing."

"But," said I, "you have got to root out the evil some way."

"The only way to root out evil is to crowd it out with good," she said decidedly. "Just as long as you fight evil and try to vanquish it with a club you will find that it will flourish mightily, but stop resisting it and begin to pour in good and keep pouring it in and you will find the evil will disappear for good is mightier than evil and will overcome it if rightly applied. It seems strange to me," she added after a moment's hesitation, "that those who profess to follow Christ's example and accept his teachings as their guide in all things, should practically ignore the fundamental principles and the spirit of them, and blindly or purposely refuse to recognize the grandest truths He ever taught."

I was somewhat surprised at the way she expressed herself but I said laughingly, "you are quite a preacher, Mrs. Lee, and I believe I like you better than I do the parson." I noticed that she looked at me in a way that struck me as being peculiar but nothing farther was said at the time.

Mr. Denton and I had agreed that we would say nothing to Mrs. Lee about our strange happenings and as the days passed quietly by we began to think we would have no more when we again found ourselves involved in the strange mystery.

One beautiful morning in June when all the world about us seemed filled with joy and light Mrs. Lee went down cellar to get a loaf of bread. As I was waiting for it I became impatient at her unusual delay and stepping to the cellar door I saw her standing motionless upon the stair with the bread in her hands. I spoke to her but she did not reply so I went down to where she stood and then I saw that she was looking at a tall white robed figure that was standing motionless but a few feet from us. As I gazed upon the strange figure it lifted a hand that looked as material as my own and drew aside the white drapery from its face! Never shall I forget it. It was waxen white and the deep set eyes were dark and lustrous and it was the saddest face I ever looked upon or ever conceived of. It was a sadness beyond the power of words to express and as I gazed my soul was filled with pity. Oh it was no human being of flesh and blood I assure you and it was impossible to mistake it for one. From that time on for several weeks we were almost daily brought into contact with what was to me inexplicable.

Several times I heard Mrs. Lee exclaim, "Poor spirits how I wish I could help you to free yourselves from these conditions! One day I asked her what she meant and she told me that the spiritual beings that were manifesting in our home were bound to earth and probably to their present surroundings by conditions which they could not break away from.

I asked her why if these spirits could so manifest themselves other spirits could not and she said they could if conditions were right for them and they desired to do so. She said that she thought these spirits only manifested themselves for the purpose of doing us good by leading us to a knowledge of the truth which might prove our greater blessing some day.

I told her that such manifestations were in no way in accordance with my religious belief but coming in the way they did I was forced to accept as the truth what I could not deny or explain away. I told her that I felt like one in a dream or one wandering in the dark who gropes for something tangible or some familiar object to lay hold upon. If I could only find something in the Bi-

ble to warrant me in believing that the dead can and do remain about us and can be seen and heard by us I would feel better about the matter.

Mrs. Lee looked at me with a smiling face and said "It seems a little odd to me that anyone should rather have testimony hundreds or thousands of years old than the testimony of her own ears and eyes, but the Bible is full of accounts of spirits and spirit manifestations and if you will take it and read it with that idea in your mind you will be surprised to find how much there is."

"I know," I said, "there is a great deal about angels, yes and the New Testament tells us that angels are all ministering spirits."

She talked to me for a good while and every statement she made she quoted some Bible to prove it and I have been glad that she proceeded in this way for if she had ridiculed the Bible or tried to prove it absurd or unreliable I would have taken fright at once but as she spoke kindly and with what I considered to be due reverence I listened to her eagerly and so was prepared to receive greater knowledge.

Mr. Denton suggested that we should set apart an hour every evening after the children were in bed for Bible study with Mrs. Lee as teacher and we acted upon his suggestion altho the hour frequently lengthened into two so fascinating did we find our lessons. A heavenly reflector indeed she proved to us and under the illumination we without realizing it learned the demonstrated truths of Spiritualism and we also caught glimmerings of those higher truths which are never sensed except by one's own spirit. Often as we sat talking we heard the sound of those mysterious footsteps passing up and down the room and sometimes Mrs. Lee's remarks were emphasized by gentle rappings here and there or the opening and shutting of a door by invisible hands.

Several weeks went by in this way, and then one evening as we were going into the sitting room to enjoy the hour we had all looked forward to, we felt a breath of icy air strike in our faces, there was a rustling sound and the door opened before us and after we had passed in it closed after us. I had but a few minutes before placed a lighted lamp upon the table but found it extinguished and the room in darkness.

Little wisps of light or tongues of flame floated about the room and a soft rustling sound like that made by silk skirts was plainly heard. Where the organ now stands was an old fashioned melodion and soon there came from it some of the sweetest strains of music I ever heard. It lasted for some time and then there appeared floating around near the ceiling a mist like female figure that had a soft luminosity about it. As it drew near us we were conscious of a prickling sensation followed by one of extreme cold which caused us to shiver.

How long this lasted I do not know but after all was over Mr. Denton arose and relighted the lamp and we at once saw that everything in the room was exactly as usual. We sat and discussed the phenomena we had witnessed for a long time in connection with our Bible lesson which was spirit manifestation recorded in the Acts of Apostles.

The next day a lady called at the door and asked me if Mrs. Lee, the medium, was within. I was so surprised that the lady had to repeat her question before I could reply, you see I had not once thought of Mrs. Lee as a medium and the word Spiritualism had never once been spoken between us, after the lady had gone and Mrs. Lee had returned to the kitchen I told her of my surprise which I saw was more than equalled by her surprise.

"Why," she exclaimed, "I supposed you knew that everyone about here calls me a Spiritualist medium, your husband has known it all the time for we spoke about it when he was bringing me here—I am very sorry," she added after a moment's silence, "for I would not deceive you for anything."

"You have not deceived me," I said, "and I am very glad that I did not know any sooner. Now I am prepared to receive it and it will make no difference in my regard for

you, but if it had come at first it would have found me so narrow-minded and bigoted that I would have regarded you with suspicion instead of loving and trusting you as I do now. I know you are a good, honest, pure and noble woman.

Mrs. Lee came and threw her arms about me and kissed and from that day to this we have been more to each other than sisters often are.

A few weeks after this my parents came to live with me, and Mrs. Lee returned to her own home, but we usually saw each other every week during the two following years, since when she has been engaged in public work. During those two years how many times I recalled my sister's prophecy regarding Mrs. Lee. "A tower of strength in time of trouble." A heavenly reflector indeed she was, and it seems to me that I could never have lived thru those two years but for her, for they were the hardest years of all my life, and the light that shone into my soul and upon my pathway, kept me from being crushed and hopeless.

One after another my father, mother, only brother and my baby passed to spirit life.

Never shall I forget my feelings when one day in mid-winter, my oldest child was taken violently ill with a raging fever. The roads were impassable, about too feet of light snow had fallen and the wind was blowing furiously. Mr. Denton started to get a doctor, but it was hours before he got to town and then he found one of the two doctors ill and the other one drifted out of town. It was with a sad heart he fought his way back home, which he did not reach until nearly morning. During the twilight I kept running to the window, and scraping the frost from the window panes. I would strain my eyes searching the drifted fields where not a trace of a road could be seen, for some sign of human aid but all in vain.

As night came on, wild and tempestuous, I brought the crib into the sitting room, and, laying my sick child into it, I sat down a little way from her and watched her restless slumbers. It seemed to me that my heart must break with its burden of grief and anxiety and oh, how I longed for Mrs. Lee.

The clock kept ticking away the minutes that seemed like hours, but before an hour had passed, a strange calmness had come over me, and I felt that I was not alone. A breath of cool air found my hot brow, there was a touch upon my shoulder as of a hand lightly rested there, and a voice low but plainly audible said:

"Courage, my child, all will be well."

It was my mother's voice, there was no mistaking it.

I looked searchingly around the room, the light burned brightly upon the table, but not a thing unusual did I see—that was one moment; the next I saw bending over the crib, looking intently at my child the white-robed, sad-faced figure I have before described. For a moment he stood thus and then he began to make passes over her. She moved uneasily, and my senses instantly took alarm lest she awaken and be frightened at sight of the strange being. For some time the spirit continued its movements, but I could not see that he touched the child in any way, then he stepped back a few feet from the crib and motioning to me to take his place, there he vanished.

I went to my child instantly and to my great surprise, great drops of perspiration stood all over her face, and I found her body was in a similar condition. I got a soft towel and rubbed her gently under the clothing until her body was cool and her mutterings and restless movements ceased and she slept soundly. She did not awaken until quite late the next afternoon. For a day or two she seemed a little weak, but she showed no signs of illness.

All the doubts I ever had regarding the kind intentions of the spiritual beings within our home were now gone, and from that night on I regarded them as my friends.

I will make no attempt to relate any more of my experiences tonight for I think you have had all the mental food you can digest at one time, and mental indigestion is as bad as physical.

There is just this one thing more that I want to say: I have never got anything but good from Spiritualism. I have found in it all that

(Continued on Page 8.)

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MEDIUMSHIP—GUIDES.

BY MATTIE E. HULL.

I am in receipt of numerous letters of recent date, containing questions relative to the subjects embodied in the heading of this article, and as one of the correspondents, says if agreeable, I can reply thru THE SUNFLOWER. I take the liberty of replying to other questions in the same manner, as I know the writers of the other letters are readers of this paper, and possibly their questions may be of general interest to others than the interrogators.

The first letter under review, contains a leading query, "How can I become a medium? Can I take home course of instructions, or would you advise that I enter The Morris Pratt School?"

Answer: The nature of the question is proof that the writer does not understand the first principle of mediumship. "There is no royal road" to mediumship, any more than there is to mathematics, philosophy, or poesy. Following set rules will never create nor endow mediumship, because mediums are not made. As far as any school is concerned, all the schools of the world, have not the power to confer mediumship. Mediumship depends upon the temperamental organization of the individual; it is not something that can be bought or sold, altho scores of heartless "professionals," (?) advertise that they can impart, or develop any desired phase of mediumship for a money consideration. All such persons should be given a wide berth.

If the writer has received sufficient evidence to satisfy himself that he possesses mediumistic qualifications, there are general directions the following of which, might assist him. It would be well to study the underlying principles of spirit control; he would be largely assisted by associating with those who have a love for the Cause of Spiritualism, and know something of the work of mediumship. I would always recommend the holding of home circles. If these are regularly held, and the work entered into with the spirit of aspiration, earnestness and devotion, satisfactory results nearly always follow.

Scores of letters have been received by the writer within a year, containing the query, "Can I become a medium if I enter the Morris Pratt School?" An emphatic NO has always been sent in response; that is, that the school is not a manufacturer of mediumship. The class devoted to the study of mediumship and other kindred subjects, do not expect as a result, to leave the school at the end of two or three years, "full-fledged mediums." The work is to study as thoroughly as possible the philosophy of all classes of phenomena: to become enlightened as to the cause of the obsession and its attendant evils; to get a better understanding of self psychically and spiritually. But I cannot enter into details here. Suffice it to say, while the school is helpful from every point of view, and creates the best of conditions for the sensitive, developing medium, it does not, nor has it ever, promised to make mediums of any who attend.

GUIDES—Another writer asks, "When my guides urge me to do things against my will, in other words, against my better judgment, what would you advise?" Answer: If your "guides" are good, intelligent and wise people, (spirit guides are men and women, nothing more,) they will not urge you to violate in a single act, your better judgment, without giving you reason for doing so. If they refuse to do this, give them a "wide berth." No intelligent or wise, spirit man or woman, will seek to dominate your individuality. It is always a happy thought that we may be assisted in any way by the spirit people—that they are at times enabled to cooperate with us and sometimes "show unto us a more excellent way," but no man, woman or child, has any moral right to yield his personality to another.

The article grows too long, other, questions may be considered later.

IMPORTANT.

We have received several letters during the past month from persons who claim to have become so interested in the Morris Pratt School that they desire to attend and "enter at once." Personally I have answered some of these letters and informed them that it was not advisable to enter so late in the term. The Freshmen have taken up the second series of book studies, and whoever were to come at this time could have no possible way of taking up the work in which the students are at present engaged, and it would be impossible to commence with them where the pupils commenced at the beginning of the term.

It is to be hoped that all who intend to come next season, will make an effort to be here at the commencement of the term, or at least, at an early date as possible.

MATTIE E. HULL.

GETTING EVEN.

"Bill" played a confounded mean trick on me the other day, but by the eternal, I'll get even with him for it."

This language came from a Spiritualist—one who claims to be a reformer. We ventured to timidly ask him how he intended to "get even?" His answer revealed the fact that "mean business" was a trade that two could work at, and he was determined to follow the example of his mean neighbor.

We asked "is that the height of your ambition?" "Will you get even with him by bringing yourself down to his level?" "Don't do it: you had better never be even with him than to get there by imitating his dirty trick."

His answer amounted to, "Well, it is the only way I know of getting even with him."

We told him that we knew a game worth two of that. He asked what it was, and was informed that if he stood on a higher level than his neighbor did the better way would be to see if there was not some way of elevating that man up to his level. "Don't make yourself like him, make him like you."

"How can that be done?" "Suppose you try returning good for evil, and see how that works. If that plan works right then you are leveling the world up and not down. If you can not bring your neighbor up to your level, be sure and maintain the distance there is now between you. You will thus bring others if not this neighbor to your level. Preach to this man and to all others, not by precept only, but by example as well. This friend, after thinking the matter over awhile concluded to try our plan, and, if it fails, to go on the best he can without that particular neighbor. We hope to learn of good results from that case.

READY FOR THE FIELD.

Rev. J. F. Carney, a Universalist minister of character and ability, of Martinsville, Ind., has been investigating Spiritualism for about a dozen years, and has come to the conclusion that it is true in phenomena and philosophy, and that its truths should be proclaimed everywhere. He has resolved to no longer keep silent on the matter. While he has renounced none of his Universalism, and while he will not cease to proclaim Universalism, he does not believe that the Universalists have all the truth; and he feels that he could not do his whole duty without adding Spiritualism to his work.

Mr. Carney has long held to the Spiritual Philosophy; he has also received many truths, tests, and communications from denizens of the spiritual world. Mrs. Carney, his wife, is a medium of no mean ability and, altho she does not use her gifts for the public, she receives for her husband, herself and a few special friends such messages as lead them to conclude that they are not alone in the world. Spiritualists within one or two hundred miles of Indianapolis, or of Martinsburg, Ind., should see that Bro. Carney has all

the work along Spiritualistic lines that he can do. The world sadly needs his talent and education and he needs the generous support of Spiritualists.

CAMP MEETING ENGAGEMENTS.

While we have a few calls for campmeetings which we cannot fill, we have as yet very few positive campmeeting engagements. Camps needing our services should write us soon so that we can make a route over which we can travel at the least expense. Mrs. Hull also would like a few camp engagements either with or without us. Let us hear from those desiring work along our lines.

CLARK BRADEN.

Veni vedi veci, was the language of Cesar; not so of Clark Braden. He came to Marshalltown to do Spiritualism up. We refused to debate with him, as we always do, because of wilful, knowing and slanderous falsehoods he had published about us. The poor man delivered a half dozen lectures. His first lecture was largely attended—then the audience began to drop off. Finally he quit speaking for want of an audience. He was going to drive Moses Hull out of Marshalltown; and if the Spiritualists did not discharge said Hull, he would drive them out of town. His guns were loaded wrong, they killed the wrong man. He left town unmourned. He left nothing but a bad odor to show that he had been here. No one can be found in Marshalltown now who can say a word in his praise. Requiescat in pace.

Moses Hull's Appointments.

Send no mail to Moses Hull at Marshalltown, Iowa. He concludes his labors at that place on Sunday April 24. His next place of labor will be Waterloo, Iowa. He speaks there May 1st and 8th. Next he speaks in Kenwood Hall, 4308, Cottage Grove Ave., Chicago, May 15 and 22. After that he has engagements in Northern Iowa, and at other points for several Sundays. He as yet has no July engagements for camps. Address him at Whitewater, Wis.

A Materializing Seance.

It was my pleasure to be present at two seances, recently given by Cleon B. Nichols, a Materializing Medium, of Andover, Ohio, at the room of a circle of devoted Spiritualists, of Parkersburg W. Va., at which time a number of excellent tests were given, and many beautiful forms appeared, and were readily recognized by friends who were called to the Cabinet by May, the little cabinet control.

The medium, Mr. Nichols, gave the seance under satisfactory tests conditions, to the committee, appointed to accompany him from his room to the Cabinet. Little May, after several forms had appeared, invited a well known and reliable gentleman, of the above named city, to sit in the Cabinet with the medium, at both seances until the close.

A young lady appeared at the Cabinet holding in her hands a beautiful flower, she was at once recognized by her mother, and others who knew the fact that she was particularly fond of flowers in life. The illuminated forms were fine, beyond description, there were many joyful meetings between the friends and the loved ones that have passed beyond. Another lady who passed out in a foreign land came to her brother, wearing a beautiful crown, said "she could not wear this crown in her native land but in the spirit world she was permitted to do so."

I cannot close this article without speaking of the harmonious and sympathetic feeling extended to the medium from the circle, which we all should know is highly necessary to obtain the best results.

All were delighted, and have urged Mr. Nichols to return.

THOMAS HINES.

DEATH

Its Meaning and Result.

DO YOU, as a Spiritualist, Free Thinker, or secker after light and truth, desire to know why there is not a reliable and proficient telegraphic line of communication existing between earth and the spirit world? Do you wish to know who are blocking the way of this possibility and for what purpose? Do you wish to know under whose censorship all mediums are, which servilely so limits their possibilities? Who it is that blocks the way of the grandest discovery of any age, becoming common knowledge, to gratify a jealous propensity and serve a selfish desire? If so, then read the greatest book of modern times,

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Encyclopedia of Biblical Spiritualism, With Portrait of the Author.

This is one of the most entertaining books that ever came from the pen of Moses Hull. It contains references to several hundred places in the Bible where Spiritualism is proved or implied, and exhibits the Bible in a new light. Besides this, it contains a brief sketch of what is known of the origin of the books of the Bible. Ministers, doctors, lawyers, judges, congressmen and senators read and grow enthusiastic over this book. This Encyclopedia will work a revolution in Bible interpretation. Price, post-paid, \$1.00.

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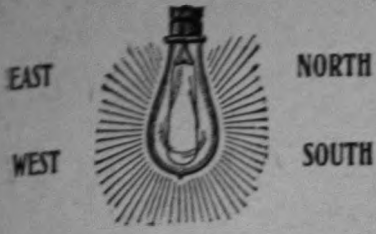
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For Particulars and Terms Address

The Morris Pratt Institute Association, Whitewater, Wis.

April 23, 1904.

LIGHT FROM EVERYWHERE



This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work. Send us notices of your engagements or any other items of interest. Officers of societies, send us reports of your meetings, entertainments, and other business meetings, in fact, everything you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith; "correspondent" or "subscriber" gives no clue to the author. The printed article can be signed that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of poems as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

George C. Town writes from Coranode Beach, Florida: "A few friends gathered at the cottage of George C. Town to celebrate the 56 year of Modern Spiritualism; the room was decorated with arches, made from the lovely vines of Florida, and many bouquets of the native flowers. We had for our lecturer the veteran, Carrie, C. VanDuzee. Tests and poems of a high order, and the time teachings of our grand spiritual philosophy. The preceding Sunday we had a meeting, the guides entrancing the medium gave a beautiful lecture on progression in this life and the life beyond. One of the grandest efforts we ever listened to; give us more of the real truths, then our cause will advance. It was truly a feast day for the soul. We hope we may soon have the privilege of 'listening again,' to that grand trance medium C. C. VanDuzee."

W. W. Kelsey writes from Cortland, N. Y.: "Will you kindly say to the readers of THE SUNFLOWER, that the dates for the Central New York Spiritualist Association Camp Meeting at Freeville are beginning Saturday, July 23, closing Monday, August 25th, four weeks and five Sundays. Opening Sunday the 24th with Oscar A. Edgerly and the week following, Sunday, July 31st Carrie E. S. Twing, and the week following, Sunday, August 7th Rev. N. F. Ravlin and the week and perhaps two Sundays, August 14 and 21st, with Bro. D. A. Herrick, and the week between there will be some thing doing all the time will give a Nation, State and Morris Pratt day. Later will give more minute details. We extend an invitation to all to spend a portion of their vacation with us. We are to have a bazar under the auspices of the Ladies Aid to which they kindly invite all to contribute."

Theodore Frank writes from Louisville, Ky.: "On the Sunday evening of April 10, the regular meeting was held at the Church of Spirit Communion of this city, all present who appreciate good speaking were deeply impressed by the subject of discourse delivered by Mrs. Annie Thronsdon. Mrs. Annie Thronsdon, speaker of the Church, of Spirit Communion, will be given a vacation by this society. During her absence, this society desires to engage a good platform medium able to give tests, and any medium possessing these qualities who would earnestly assume our speaker's duties during her vacation would please communicate for further particulars to the president Mr. J. Bryant, 570 E. Jefferson St."

John W. Ring, writes from Galveston, Tex.: "On Thursday March 31, we had special anniversary services in which Mrs. Isa Wilson Kayner and Dr. J. M. Temple assisted and concluded the evening with appropriate tableaux. Friday night we presented a laughable farce, 'Freeing A Mother-in-law' and Saturday night another farce, 'Dr. Cure All.' Each afternoon a profitable bazar was held and the articles which had been contributed from various parts of the United States found ready sale, and we are very grateful for the hearty response made by the friends from almost every where. Mrs. Laura B. Payne, the eloquent lecturer and sweet singer was with us Friday and Saturday and is now located in Beaumont, Texas. Dr. J. M. Temple is in Houston, Texas for the month of April, and Mrs. Kayner continues

her work as state missionary with entire satisfaction. We here are now preparing for an elaborate observance of May day and I am sending the program to the various Lyceum thru The Progressive Lyceums which is most certainly gaining favor wherever it is used."

The Church of Spiritual Unity of St. Louis, Mo., of which W. F. Peck is the settled speaker, proposes to afford visitors to the World's Fair an opportunity to spend Sundays otherwise than in visiting beer gardens, saloons and orthodox churches by continuing regular services throughout the entire summer. The gates of the fair will be hermetically sealed on the Sabbath—the society meets in the magnificent Odeon building, Grand and Finney Avenues, and is accessible by street cars from every point of the city. The hall is a beautiful one and will seat 600 people. Meetings are held every Sunday afternoon and evening at 2:30 and 7:45, also on Thursday afternoon at 3 o'clock. During Mr. Peck's absence at the Camps in July and August his place will be filled by prominent and able speakers and mediums.

INSPIRATION.

It's inspiration that can come From the invisible realms above; Come thou and guide us every one,— Attract us to that heavenly home,— Direct us in truth and wisdom's ways, Sustain and guide us all our days.

It's inspiration broad and clear Telling us of that land so dear; Cheering us on our upward flight, Taking away the shades of night, Giving us courage to sustain The trials of an anxious brain.

It's inspiration true and sweet That helps to guide our wandering feet, That keeps us from temptation's snare, And lifts us from this world of care; It helps to soothe the dying breath, And takes away the sting of death.

It's inspiration, strong and pure, That makes a future life secure; Calling to all of us from on high, Telling us that a change draws nigh. Making our pathway ever bright, Holding for us a beacon light.

It's inspiration, pure and grand, That flows out from the Spirit Land, Touching the hearts of mortals here, Lifting the fallen, giving them cheer, Spurring us on with thoughts sublime, Beckoning us to that sunny clime.

What's inspiration? Did some one say? It's thoughts sent out from the better way;

It's strength, it's courage, it's wisdom as well,

It's health, it's happiness while we here dwell;

It crowns us with duty our work to perform,

And brightens our pathway with roses of morn.

DR. W. W. PAYNE.

Ashtabula, O.

FRIENDSHIP, LOVE AND TRUTH.

O. L. HARVEY.

I lived for love, but found the most Of deadly hate at fearful cost; For love'll sometimes turn to hate, But this I learned, alas, too late.

Those whom I have favored most Were first to rend me, then to boast; When I the deepest truth had spoken I realized our friendship broken.

The memory of that fatal day Will live within my heart for aye; O'er ocean's billows, deeply blue, My spirit on its journey flew.

I climbed the heights, yet still afar There shone the light of guiding star, Its radiant beams still led me on; Away, away! Alone, alone!

I climbed the mountain tops and saw A universe controlled by law; I heard a voice within me say, "These laws fail not—Obey, obey!"

My soul attempts its highest flight, Obedient to an inward light;— Divinely beautiful appears The radiance of the coming years, When all beneath and all above Are hallowed by divinest love.

Thru all that I have seen or known The light of truth upon me shone.

I found a friend and she would be Loyal beyond all loyalty; Whatever I should say or do, In every crisis, faithful, true; And I would mould my life anew; To all its follies bid adieu!

I found a friend, a God-like man, Built on Nature's noblest plan; He to me would be a brother; Sticking closer than another; In direst want, in loneliness, In sickness, sorrow, deep distress, He would ever be to me True as steel to steel could be, Alas! at heart, I only found That I had built on sinking ground.

"Turn thou away from earth," he said, His disciples turned and fled. "If the truth shall make you free Turn from the world and follow me," For as I live and yet shall live, I daily say, "Forgive, forgive!"

"God's love reduced to common food is best appreciated by the hungry world."

We have "a card up our sleeve!" Watch for it!

A VOICE FROM THE ANTIPODES.

To the Editor Review of Religions, Sir:

I have received a copy of your very unique journal which I have read with much interest because presenting a new field of thought. Allow me to reply somewhat briefly to some of its assertions. I am glad that the Orient and the Occident are coming into close relations and that we can have a free interchange of thought. I would like to know something of all that is beautiful, good and true in all religions; each one containing some truth and some falsehood; yet, all religions of the world are but the radii of a circle whose centre is God.

When I say "God," I mean the infinite and eternal Presence, imminent in all things, permeating all life and all matter. This Presence is so imminent that it is self-evident.

In the September Review of 1903, a great deal of prominence is given to a certain "Dr. Dowie" of U. S. A. I do not think he holds the title of D. D. from any respectable institution. He must have assumed that title of Dr. In our country, people of sense, education and culture regard him as a clown or hypnotist of considerable ability. He has credulous and ignorant followers hypnotized; yet, no doubt, a hypnotist may do a vast amount of good if he uses his powers rightly. He, Dowie, has done a good thing in banishing dirt, drugs, alcohol and the use of tobacco; and encouraging thrift, industry and economy among his people; yet, to call such a man a representative of Jesus Christ, or of being Elijah incarnate would be a burlesque. He uses coarse invectives and epithets to which no Christian minister should ever condescend, which like a boomerang recoils on himself.

His life and his work will be ephemeral. To say that such a man has any private and exclusive relations with God, is preposterously absurd, and the same may be said of all the self-styled "prophets" who have ever lived in the world including those in the Christian Bible.

To my mind the proposed duel of prayer between Dowie and the Prophet of India would be something like a sham battle with blank cartridges, it would all end in smoke.

God Almighty governs the universe, now and always, by immutable, unchangeable, inexorable LAW.

Everywhere, in all nature, in our minds and hearts, we see cause, cause, cause, and as a result, we see effect, effect, effect. No prayers can change or abrogate these laws. Obedience to them brings peace and happiness—disobedience brings misery. "God is no respecter of persons." No man can tell anything about the future except as he judges from cause to effect or, perhaps, intuitively.

In this respect no man ever had, or can have, any exclusive rights or power.

The idea, or theory, that Jesus Christ did not die on the cross, but revived and fled to India is too absurd to be discussed by sincere and educated Christians. I would not like to waste very much time and temper in debating such a myth.

Some Jew of similar character, some Nazarene, similar in life and disposition, some other Jesus, might have gone to India, lived and died there; but it was not our heroic and fearless Jesus Christ. He would not have been such a coward as to ignominiously fly from his country and friends in abject fear of any man or any set of men. It would have been an abrogation to all he had said, done and taught. It would be a subversion of his whole life—a contradiction of his spirit. No doubt, he courted death, met death fearlessly on the cross in the defence of free speech and the divine rights of conscience.

But the question is not where or how did he die? but how did he live, and what did he do?

It was the life, the teaching, the example of Jesus that saves men, not his death and not his blood.

No thoroughly educated, scientifically trained Christian minister, in any church, teaches that he was God, or in any sense equal to Deity. He was simply a divine man with profound and original genius or in-

spiration (these words are synonymous.) He was created in the image of God, a part of God, as all good men are, yet he never claimed to be God, or equal to Him, but always said: "My father is greater than I."

Every man, like Jesus is endowed with the trinity of attributes of Deity, moral, intellectual and spiritual power in a finite and limited sense. Jesus Christ was not perfect, he was not infallible. He made mistakes, he was not, even, always morally right, if the apostles reported him correctly, which is extremely doubtful. The man who would curse a fig tree for not having any fruit on it, we would consider insane or beside himself. The story about his scourging the money-changers with a lash, evidently manufactured, is a contradiction of his whole life, spirit and practices. We don't believe these and similar stories to be true. He probably lashed them with his tongue. There are a great many myths, legends and fables in the Old and New Testaments that thoroughly, scientifically educated Christians do not take literally or absolutely true. The story about Jonah and the Whale is evidently a fable, likewise the sun standing still, etc. Notwithstanding, the Old Testament contains some of the grandest truths ever known or taught.

The story about the resurrection of the body of Jesus is evidently a myth, concocted, no doubt, long after his death. The resurrection of the human body is a scientific impossibility.

There are so many arguments against the dogma that it is absolutely untenable, and is given up by most Christians. The man who teaches it to-day is considered an ignoramus. Each body, so resurrected, would be by a stupendous miracle. We do not believe in miracles; yet these bodies may be resurrected in flowers, fruit and vegetable growth.

But one thing is absolutely certain; the soul or spirit of Jesus Christ was resurrected and appeared in etherealized and materialized form, to his disciples.

There is nothing strange or miraculous about such a resurrection. The same thing has occurred thousands and millions of times before and since.

Jesus only showed us what all men might be and sometime will be. He is gone, yet his spirit still lives and moves among us.

I will close with a quotation from Renan: "It is Christianity disenfranchised from all external forms that has enraptured lofty souls." "All ages shall proclaim among the sons of men there is none born greater than Jesus." O. L. HARVEY, West Lafayette, Ind., U. S. America.

The Review of Religions, Punjab, India.

Cancer Cured.

J. E. Ray, of Conifer, saw the cancer ad. carried for Epwin E. Gore in The Alliance, came to this office not long since and made a contract to pay \$25 to the Alliance if the cancer on the face of Mrs. Ray was cured by Gore's formula. The contract was secured by the signature of the heaviest dealers in Denver. I notified Mr. Gore, who furnished the remedy to Mr. Ray about two weeks ago. To-day, March 30th, a son of Mr. Ray came to the office, paid the \$25 and took up the contract, stating cancer on his mother's face was cured, that remedy was kept on the cancer forty-eight hours, four days after it fell out and the wound was nearly healed now.—Alliance of the Rockies, Denver, Col. See advertisement in another column.

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"Let the dead past remain dead. Don't try to resurrect it."

D. A. V. & P. R. R.

(Central Standard Time.) One hour slower than Eastern Time.

No. 1	No. 3	IN EFFECT NOV. 15, 1903.	No. 2	No. 4
a. m. p. m.			a. m. p. m.	
7.55	5.00 Lv.	Dunkirk	Ar.	9.20
8.05	5.10	Frederia		9.12
8.09	5.14	Laona		9.08
8.29	5.33	Lily Dale		8.52
8.33	5.42	Cassadaga		8.49
8.41	5.49	Moons		8.41
8.48	5.57	Stuclairville		8.34
8.57	6.06	Gerry		8.25
9.09	6.16 Lv.	Falconer	Lv.	8.14
9.45	6.45 Ar.	Jamestown	Lv.	7.45
9.14	6.21 Lv.	Falconer Junct	Lv.	8.07
10.05	7.07	Warren		7.17
11.20	8.25 Ar.	Titusville	Lv.	6.00
a. m. p. m.			a. m. p. m.	

*Daily. †Daily except Sunday.

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A HEAVENLY REFLECTOR.

(Continued From Page 5.)

I consider pure, noble and uplifting. It has filled every demand of my soul, and thru its teachings I have learned to have love for humanity and to deal kindly with every creature, regardless of the form it bears. To be a true Spiritualist is to be happy, kind, hopeful, pure, peaceable and true.

"Where is Mrs. Lee at at present?" asked Mr. Anson, as they rose to take leave.

"She speaks in the hall at tomorrow night," said Mr. Denton.

"Then I shall be there to hear her," was Mr. Anson's quick reply.

The three friends walked home together in almost unbroken silence until they reached Mrs. Dale's home when Mrs. Anson spoke.

"I thank you, Grace, for persuading me to go to Mr. Denton's tonight, for I am fully convinced that henceforth Mrs. Denton will be to me what Mrs. Lee was to her, A HEAVENLY REFLECTOR,"

[THE END.]

True Pride.

The only basis for true pride lies in self respect and honesty. He who bases it on his intellectuality or mental abilities exclusively is conceited. And he who bases it on his wealth exclusively is vain.

Conceit and vanity are false estimates of pride with nothing spiritual to stand on.

In modesty lies self-respect; consideration for others, honesty. We demand nothing not belonging to us; we extend to others their dues.

Of course, we may be imposed upon in both instances. But that does not reflect upon us, tho neither self-respect nor honesty permits of imposition going too far, as these principles are always accompanied by more or less intuitive perception, which precludes deception and warns against danger. It is the self-conceited and vain-glorious who become the greater victims to deception and fraud.

Those who think they know it all or are always hankering after praise and deification are those whose intuitive portals are closed to truth and progress—who peer "thru a glass darkly" and see things reversed—accepting effect for cause and vice versa.

Prejudice is claimed by many to be their pride, but it is a very erroneous conception of pride, prejudice being the reverse of love, must naturally be selfish in principle. Can a man be proud of his selfishness? He might enjoy a little glorification on account of it; but it will keep him in the dark and earth bound—without light or influence in the cause.

Nature operates from the interior—a force-centre. when her Exterior becomes too self-willed, we have storms, cyclones, earthquakes, etc.

So it is with man. In modesty for self and consideration for others he is holding his exterior nature in abeyance; and thru self respect and honesty is putting the interior in motion—thus operating from a spiritual force-centre as it harmonizes with nature.

As the cause so the effect. The man who is too proud to deceive himself or others, and too proud to accept unearned favors is governed by self respect and honesty—the only pride for which the world will give him unbiased credit, and the only pride acknowledged without analysis.

ARTHUR F. MILTON,

CONNEAUT, OHIO.

Please allow me space for a word from this little corner of the world which has recently had a little shaking up by the lectures of one whose work is familiar to many of the readers of your bright little paper. Prof. W. M. Lockwood has been serving our society during the past month, and his incomparable lectures in his especial line of work have been replete with interest and instruction for all classes, especially our intelligent thinkers and investigators.

In addition to the Sunday lectures, a class for mid-week lectures was formed whose members listened with delight and ever increasing appreciation to his convincing arguments, Scientific facts and beautiful illustration proving the continuity of life and the truths

underlying the Spiritual philosophy.

One evening was devoted to answering questions from the audience, by Mrs. Lockwood while in a state of complete trance, and the intelligence and accuracy manifested in these replies from the world invisible, were a revelation to many who understood little of the laws governing spiritual phenomena.

Our little society still has its face turned toward the light, and while seeking knowledge and strength to reach greater heights, does not neglect to minister to the social needs of its members and friends by maintaining the socials and entertainments which are always well patronized and contribute largely to its financial prosperity.

This month, the bright face of Corden White occupies our platform, and the crowded hall testifies that he is a favorite here, and wonderful clairvoyant messages and descriptions are opening the eyes of many outside of the society who are brave enough to venture into a Spiritualist meeting.

FRANCES E. BONNEY.

Temperance and Justice Man's Saviors.

As by saving money we get a bank account, so by saving vitality we inherit health and happiness.

Intemperance, gluttony and lust are three indulgences not in harmony with Nature. Physical needs are limited—reason being the judge. Beyond that it is unlawful and degrading to the spirit or soul nature of man.

Selfishness, avarice and hate are like indulgences, not in harmony with Nature. Material needs are also limited—conscience being the judge. Beyond that it is also unlawful to encroach.

The servant is always worthy of his hire. So is every man entitled to a share in the privileges of earning a living; but no one has a right to enslave another for this purpose. Who employs thousands to accumulate wealth for himself, while permitting his laborers but a mere livelihood, is nothing short of a robber or thief, who is legalized by a so-called law man made, of course, as some of the religious laws are; and those who enact such laws are on the same plane with men who participate in a crime or wink at justice.

Because it is a policy to howl with the majority does not right us as individuals. Any one of a mob which commits a crime is as responsible as the other. To fear public opinion when that is wrong makes us wrong if we are cowardly enough to join in the hue and cry. Honest independence is always needed for a start against injustice. How should the world have ever advanced to its present state if there had been nobody to begin? Let all, who can defy public opinion. When wrong, oppose it. Followers will come who are only awaiting a leader!

But, as it is in the grand whole it is in the narrow circle of individuals. If you have been benefited by an unconventional or unpopular diversion from society ruling, stick to it. If experience has proved to you that by avoiding a kaffee klutch you feel brighter, why, give them up. I indicates that you have risen above them; and to permit yourself to be drawn to them only proves that you are weak or worldly. Defy them by honest independence, and say you don't like them. Truth never harms. You may convert others, or encourage a weaker one who is only waiting for some one to lead. It is a saving of vitality for future emergencies. It prevents indulgences that you would otherwise abjure. Be true to yourself. On this depends health and happiness; and whatever is gained in that respect on this side of the veil is our gain over there.

Truth is the reward of temperance—power the reward of justice; and whatever you save by abnegation—sensually or selfishly—is that much toward health and happiness in spirit, which means a consciousness of one's surroundings and the will to make the thought harmonize with the desire to carry it out. Temperance and Justice or the exercise of reason and love in accord the aforementioned inherits it.

ARTHUR F. MILTON.

"Flowers on the casket, no odds how fragrant, leave no memory of sweetness on the mind if the dead. Give your flowers to the living."

To the Spiritualists of Wisconsin, Greeting:

Your attention is hereby called to the Fifth Annual Convention of the Wisconsin State Spiritualist Association, to be held at White-water, Wisconsin, April 18, 19, 20 and 21, 1904.

The Morris Pratt Institute Association has placed the beautiful auditorium in the Morris Pratt school building at our disposal thereby providing us with one of the finest halls in the city.

A first class array of talent has been secured for the convention, thus assuring all comers a most interesting and profitable sojourn in the beautiful city of White-water. Among those who will participate in the exercises are Prof. W. F. Peck, of St. Louis, Mo., who is widely known as a powerful and eloquent exponent of the Spiritual Philosophy; Rev. A. J. Weaver, the able superintendent of the Morris Pratt school, for many years a foremost worker in the cause of Spiritualism; Rev. Moses Hull, whose reputation as an orator and and logician is world wide, and Mrs. Mattie Hull, the well known writer and lecturer. Aside from the above workers, Mrs. Francis D. Wheeler, of La Crosse, Wis., will be the message bearer, bringing greetings from the loved ones "who have gone before" at each regular meeting. Mrs. Wheeler's work is of that class which brings conviction and comfort, and need only to be heard to be appreciated.

Monday evening, April 18, a reception will be tendered the delegates and visitors, in the beautiful hall referred to above. Tuesday and Wednesday mornings and afternoons, and Thursday morning business session will be held for the transaction of state business; Thursday afternoon a memorial service will be held, in addition to which the faculty and students of the Morris Pratt Institute will present an excellent program, which in itself will be a very attractive feature.

Hotels are all within, short distance of the convention hall. Those especially to be commended to visitors, are Hotel Walworth, which will be headquarters, rates \$2.00 per day, and Hotel White-water, rates \$1.00 per day.

Important matter will be considered at all sessions, and it is imperative that all Spiritualists who have the good of the cause of the heart, be in attendance. Come and aid in the deliberations and general work of the convention. It will give you an opportunity to attend the regular meetings Tuesday, Wednesday and Thursday evenings, in which the above mentioned workers will present the philosophical, ethical and phenomenal side of our progressive religion.

For further information write Will J. Erwood, secretary, La Crosse, Wis. Don't fail to attend; the convention needs you and you need what you will get there—WILL J. ERWOOD, Sec'y W. S. S. A. REV. NELLIE K. BAKER, Pres. W. S. S. A.

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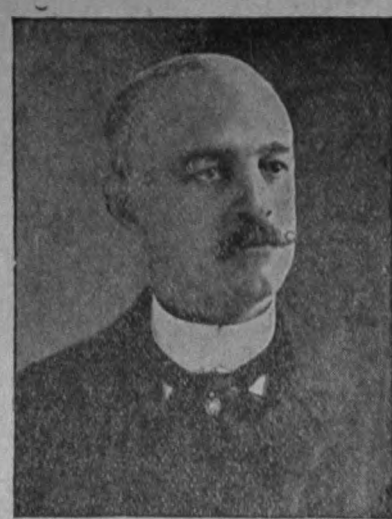
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